قصہ سچل سرمست جي گهڑولي

The Gharōlī of Sachal Sarmast

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Ḥaḍrat Khwājah Molānā
Ḥāfiẓ ʿAbd al-Wahhāb Fārūqī Qādirī (qaddasa'Llāhu sirrahu)
better known as Sachal Sarmast

Research
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Translation, Editing
Ḥasnain Razā al-Sindī

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سچل سرمست قدس سرہٗ جي گهڙولي

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by

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Opening

When I used to listen to Sachal Sarmast's Gharōlī, I used to try to find where the verses praising the noble four friends (the Rāshidūn Caliphs) are located, which are referenced in many books. I found Sachal's risālahs (compilations of poetry) and got to know and felt that they weren't included due to public interest and bigotry. Then, upon the advice of the internationally famous ʿālim (Islamic scholar) Allāmah ʿAlī Sher Ḥaiderī (raḥimahu'Llāh), I began a search to find the list (of these verses). Finally, after much struggle, I found a manuscript from a handwritten poetic compilation from Sachal Chair, of which I informed the literati in Sachal Adabī Conference, on behalf of ʿIlm Dost Adabī Sangat, through which a literature-focused newspaper was launched, and this was included in its edition of 1 December 2001 AD. Then, having found more manuscripts, I prepared the standardized Gharōlī and had it published (and printed) in April–September 2006 AD at Mahwar us-Sind Islamabad. Afterwards, I presented and read two articles to the common people on the Gharōlī in Sachal Adabī Conference: "The Comments of the Literati on the Content of Sachal Sarmast's Gharōlī" (Sarmast 2015/36) and "Sachal Sāʿīn's Gharōlī" (Sarmast 2016/37). At present, from many copies of various manuscripts, a large book "Sachal Sarmast (raḥimahu'Llāh) Farūqī's Gharōlī" is ready, but before

that, this compiled Gharōlī along with commentary is presented. It is hoped that readers will benefit. Ustādh Sibghatullāh Soomro, Khadīm Ḥussain Banglānī, and their friends' encouragement is thanked - inform us with your reviews.

Ḥizbullāh I. Soomro

Khairpur

0300-3290626

Gharōlī and a brief introduction

What is Gharōlī?

Regarding Gharōlī (clay pot), Doctor Memon ʿAbdul Majīd Sindhī writes:

"In this, from a woman's tongue the expression of servitude of the beloved is made apparent. Expressions and pictures are portrayed. In this genre, the image of 'filling the Gharōlī (pot)' is necessary. This means that the Gharōlī (pot) being filled is a metaphor for doing servitude or task for the beloved."

Who wrote Gharōlī first?

Regarding this, notable writer ʿMukhtiyār Mālik writes:

"The Gharōlī genre was written by Sachal foremost and originally; after him many poets used this genre for their own expressions."

How many verses are in the Gharōlī?

Mawlawī ʿAbdul Laṭīf Sikandarī writes:

"Recently, to me came some manuscripts in which about the shrine of Darazā Sharīf, information was provided which is written below. Respected Mumtāz Aḥmad Soomro of Rohri wrote a book named 'Khodā'ī Banday Urf Muḥabbat Nameh', which I saw. In this book the special narration was that Sachal Sarmast had 78 Kāfīs (a genre of poetry) and Gharōlī had 36 verses."

What is the style of the Gharōlī?

Muḥammad Punhāl Dahr writes:

"The woman in humility and servitude to her beloved says that 'O Beloved, I am thy servant and for you I fill the pot with water.'"

What are the topics of the Gharōlī?

If one inquires of the Gharōlī, in it Sachal Sarmast has presented his religious views. In this, he explains he is of the Qādirī silsilah, of whom the liege is ʿAbdul Qādir Jīlānī. That he praises the four rightly guided Caliphs (Rāshidūn) and acknowledges them as lieges of the believers. In it, he makes mention of Caliph ʿUmar's marriage with Caliph ʿAlī's daughter Umm Kulthūm and of their love, and says that one can only be accepted by the Panjtān (the Prophet ﷺ, ʿAlī, Fatimah, Ḥasan, and Ḥusayn) if he accepts the four friends (Abū Bakr, ʿUmar, ʿUthmān, ʿAlī) because the five are a plant/or fruit and the four are their flowers. He expresses his disturbance from Rāfiḍah (Shiʿah) and Khawārij who hold envy with the Ṣaḥābah (companions of the Prophet), saying they are "bē-īmān" (without faith) and they will never be able to memorize the Qurʾān nor will they reach the rank of a saint. He expresses that the curse of Allāh is upon those who disassociate from the Ṣaḥābah, and there are four schools of jurisprudence within Sharīʿah (Islamic Law).

Formal Gharōlī:

The foundation of this formal Gharōlī is made with the single manuscript in Sachal Chair while keeping other manuscripts within sight. In this, consideration of meaning and poetic metre has been kept in mind. From 36-verse manuscripts, this has been derived. Readings are also mentioned in this, although here and there clear writing may be lacking and need correction.

Every verse has been given a sign for its manuscript origin. I have these manuscripts:

1. △ = Fāqir ʿAbdul Gẖafūr's Sang Gharōlī
2. ☆ = Preserved Gharōlī in Sachal Chair
3. □ = Qāẓī ʿAlī Akbar Darazī's sourced Ḥāfiẓ Nisār Aḥmad Kubbar's recited Gharōlī
4. ☆☆ = Gharōlī took on pg.101 from Doctor Memon ʿAbdul Majīd Sindhī's book 1998 Sachal jo Paighām
5. ● = Gẖulām Ḥusayn Fāqir, Pīr jo Goth Gharōlī Manuscript
6. ☆● = Molwī ʿAbdul Laṭīf's sourced Gharōlī from manuscripts of Khodā'ī Banday Urf Muḥabbat Nameh

مئن يار دي گهڙولي پرندي هان - Maĩ yār dī gharōlī bharandī hã̃

I fill the Beloved’s Gharōlī (pot).

Original Text	Translation
△ هڪ الله ڪنون مئن ڏرندي ها هڪ موليٰ ڪنون مين ڏرندي ها (1)	I fear only Allāh, One, I fear only that Lord, One. (1)
☆ پير پيران حضرت ميران، نانوَ ڳڌي جنهن، ٽُٽن زنجيران، مرشد ڪامل ڪرندي هان. (2)	The Pīr of Pīrs, Ḥaḍrat Mīrān (Ḥaḍrat Shaykh ʿAbd al-Qādir al-Jīlānī ق) Upon whose name, chains (of sins) break, Murshid-i Kāmil (Perfect Guide), whose name I repeat. (2)
□ نوح نبي دي ٻيڑي آئي، جنهن وچ حضرت محب خدائي، صدق تنهين تي چڑهندي هان. (3)	Nuh, the Prophet's ark came (Sharīʿah), In which was the Beloved of God ﷺ, Upon that I embark (by following Sharīʿah). (3)
☆ ابوبڪر، شاه عمر، عثمان، علي پاڪ امام مسلمان، شاه عرب دي بردي هان. (4)	Abu Bakr, Shāh Umar, Uthman Alī, Pure Chiefs of the Believers, I am servant of the King of Arabs (The Prophet ﷺ). (4)

☆☆ اِنَّ اللّٰهَ يَنْطِقُ عَلٰى لِسَانِ عُمَر،
شب معراج دي، نال پيغمبر،
شکر اولاد عمر دي هان.
(5)

‘Verily Allāh reaches agreement on the tongue of ʿUmar’,
With the Prophet ﷺ on Miʿrāj night was ʿUmar,
I thank that I am of the lineage of ʿUmar.
(5)

☆☆ بعد نبي دي، نبي جي هوندا،
قول نبي دي، عمر هوندا،
فرق نه کوئي کرندي هان.
(6)

If there were a Prophet after the Prophet ﷺ,
Said the Prophet ﷺ, it would be ʿUmar,
I make no difference between these (i.e., the Ḥadīth corpus and the Qurʾān).
(6)

□ انا صديق، انا فاروق،
قول علي دا جگرم فاروق،
بات اها سچ کرندي هان.
(7)

I am Siddīq, I am Farūq (i.e., endearment),
Said ʿAlī, my liver (near and dear) is Farūq (i.e., ʿUmar رض),
This talk which I tell is true.
(7)

□ هَي داماد علي دا عمر،
ام کلثوم بيبي دا شوهر،
اها ساک سچي مين پرندي ها.
(8)

The son-in-law of ʿAlī is Farūq,
Umm Kulthūm the lady’s husband,
I swear (by Allāh) that this is true.
(8)

☆☆ پيش پنجان دي تڈهن پئي هان،
چوان دا جڈهن امر مني هان،
نال سفارش دَي چڑهندي هان.
(9)

I have become of the Five Ones,[1]
(Only) when I have obeyed the ‘amr (command) of the Four (Caliphs رض).
By intercession (of the Four), I am elevated.

[1] (Panjtan, i.e., the Prophet ﷺ, Ḥaḍrat ʿAlī, Ḥaḍrat Ḥasan, Ḥaḍrat Ḥusayn, Ḥaḍrat Fāṭimah)

(9)

☆ پنج تن درخت ميوه حقيقي،
اربع برگان قول رفيقي،
.شاخ تنهن شجر دي هان
(10)

The Five Ones are a tree and a fruit of Ḥaqīqah (Reality),
The Four flowers are flowers of companionship,
I am a small branch of that tree.
(10)

●☆ پهلي ڪم هٿئون ياران دي ٿيوي،
پِڇي اسڪون حضرت منگيوي،
.وزيران پاجهه، نه وڃندي هان
(11)

The acts spread by the hands of the companions,
The Ḥaḍrat (the Prophet ﷺ) was contented with that,
Beyond (his) advisers (i.e., the Ṣaḥābah رض), I shalt not tread.
(11)

● ياران ڪون جو نهين منيندا،
مفلس تي مفعول رهيندا،
.ترڪ تنهان ڪون ڪرندي هان
(12)

The one who does not accept the Ṣaḥābah,
Downtrodden and catamite, he will remain,
From them, I divert my path (abandon company).
(12)

● رافض حافظ ڪڏان نه ٿيوي،
نا ولي الله مرتي جيوي،
.ركندي ذوق زهر دي هان
(13)

A Rāfiḍī can never become a ḥāfiẓ (memorizer of the Qurʾān),
Neither can he become a venerable saint, alive or dead,
My thoughts of them (the Rāfiḍāh) taste of venom.
(13)

☆ رافض خارج هر دو حرامي،
بي ايمان مردود ملامي،
.كرندي بات خبر دي هان
(14)

Rāfiḍī and Khārijī; twain are scoundrels,
Without īmān (faith), both are worthy of blame,
This which I talk is what has reached me (trustworthily).
(14)

☆ لعنت تنهن، جو كردا تبرا،
صحابان تئون هوندا مبرا،
.خاك چوان دي در دي هان
(15)

Curses upon he who does Tabarrā’ (disassociation, blame and cursing of the Ṣaḥābah رض),
The Ṣaḥābah are annoyed with them,
I am the dirt at their (the Ṣaḥābah رض’s) door.
(15)

☆ حسن حسين علي دا چايا
بار اُمت دا سر تي چايا
.بانهي شاهه حيدر دي هان
(16)

Ḥasan and Ḥusayn, the twain born of ʿAlī,
The weight of the Ummāh (Muslims) they took upon themselves,
I am a servant of Shāh Ḥaydar (ʿAlī رض).
(16)

☆ نا مئن شيعه، نا مئن سني
صوفي صاف برهه دي مني،
.باندي عشق افسر دي هان
(17)

I am neither Shīʿī nor Sunnī,
A Ṣūfī cleansed by Allāh's love I am,
A servant of His love, I am.
(17)

☆☆ شاه عبيدالله جيلاني
بخش كيتا حق سلطاني
.جم دراز شهر دي هان

Shāh ʿUbaydullāh Jīlānī,
gave us fayḍ (spiritual effusion),
I am born of Darāzah city.

(18)

☆☆ شان اسان ڈا، وچ سلسلي دي،
ابو سعيد فاروق اڪمل دي،
قرة العين رهبر دي هان.
(19)

(18)

Our glory is within our silsilah (spiritual chain),
Within Abū Saʿīd Fārūq-i Akmal,
Of Qurrat al-ʿAyn liege, I am.
(19)

☆ مرشد شاه دراز دي گولي،
حق الحق پڑهائي بولي،
بحر برهه وچ ترندي هان.
(20)

Murshid mine, Shāh Darāz's slave I am,
Ḥaqq al-Ḥaqq, this language he read to me,
In the ocean of (Allāh's) Love, I am sailing.
(20)

☆ حڪم شريعت بر سِر ڪرٹا،
باهر قدم نه هڪو ڏرٹا،
تابع تنهين امر دي هان.
(21)

The Ḥukm-i Sharīʿat (Order of the Sharīʿah) upon your head, keep,
Outside it, step not a single footstep,
Of that ‘amr (command), I am an obedient one.
(21)

● چارئي مصلي وچ شمار هن،
احسن ايمان خوش ڪردار هن،
راهه شبير شبر دي هان.
(22)

In it (Sharīʿah), all 4 prayer-mats (the 4 schools of jurisprudence) are present,
They are (all) beautiful in faith and good in actions,
Of Shabīr (pious, i.e., Ḥaḍrat Ḥusayn رض) and Shabr (piety, i.e., Ḥaḍrat Ḥasan رض)'s path I am.
(22)

جنت نال ربي دي توبه وچ درگاهه
☆ خدائي،

In Jannāh, addressed to the Lord (Rabb), in the court of God, repentance is sought,

دم نه هڪ ڪرڻ جدائي،
هر دم رب ڪون ڈرندي هان.
(23)

For even a breath, separation must not be done (from Tawbāh, repentance),
Every breath, I am fearful of the Lord (Rabb).
(23)

☆ جنت نال ربي دي رهڻا،
دوزخ نال انهين دي بهڻا،
سام سچي سرور دي هان.
(24)

In the Lord's Jannāh, if I dwell,
(or) If in Jahannam (hellfire), I dwell,
I am (still) a slave of the Truthful Chief (the Prophet ﷺ).
(24)

● ڪيتا نور، الله دي تجلا،
تن من سارا عشق اجلا،
همہ شمس قمر دي هان.
(25)

From Allāh's Nūr (light), I have become guided,
In love of Him, my entire chest has become enlightened,
I am of (belonging to) that sun and moon (the Prophet ﷺ).
(25)

● لوڪان ليکي غير خدائي،
دم اسان ڈا ڪوئي نه جدائي،
پاڪ پناهه پرور دي هان.
(26)

The people assume God's separation,
(Yet) my one breath does not separate of Him,
In that pure refuge of His I dwell.
(26)

● صورت الله دي، دل وچ جاڻي،
و في انفسكم صحيح سڃاڻي
محو ذاتي وچ مرندي هان.
(27)

Allāh's appearance, I have known in heart,
"And within yourselves (وَفِي أَنفُسِكُمْ)," I identified correct,
In annihilation of the self, I die.

(27)

☆ علم ظاهر هستي هووڻ،
لدني باب الف دل ڏووڻ،
دم قدم غم گهرندي هان.
(28)

The ʿIlm-i-Ẓāhirī (apparent knowledge) causes men arrogance,
The Ladunnī gate of knowledge - (with) alif (Allāh) - cleanses the heart,
Every breath (with that knowledge) is in grief.
(28)

☆ ڪل علم ليس يُنجي،
الا المعرفة، باب حق شيخي،
محو والي وچ ڊڙندي هان.
(29)

All (worldly) knowledge does not deliver salvation,
Till it reaches Maʿrifah's gate, our Shaykh has said this truth,
In this effacement, I dwell.
(29)

● بازي عشق دي بازي سر دي،
بت والي ڪل لهن نه سر دي،
سر تلي تي ڏرندي ها.
(30)

The game of love is a game (of chance) with (one's) head,
Those who are in it have no awareness of body,
On the chopping block I put my head forth.
(30)

☆ بدعت عيب تي هِجو نه آڻي
رب ستار دا صبر سڃاڻي،
چيلي ڪل بشر دي هان.
(31)

Bidʿah (religious innovation) and backbite, do not adopt (the twain),
Recognize the Lord, al-Sattār (veiler)'s patience (with sins),
Do not expose man's sin.
(31)

● هر سه طريقت صاحب صادر
قادر پير هي هر تي قادر
طالب فيض فقر دي هان.
(32)

Upon all three Ṭarīqahs is King-Liege,
Qādir Pīr (Ḥaḍrat Shaykh ʿAbd al-Qādir al-Jīlānī ق) upon all is Qādir (powerful),
Disciple of that Fayḍ (spiritual effusion), Faqr (poverty), I am.
(32)

☆ نال الله دي هر دم هووڻ،
حسن حسين دي غم وچ رووڻ،
سوز تنهين وچ سڙندي هان.
(33)

With Allāh's name, every moment being,
In Ḥasan and Ḥusayn's grief saddening,
In that grief, I burn.
(33)

□ اي جڳ، او جڳ ٻئي وسارا،
علي ولي دا قرب قرارا،
ڏيان الف دل ڏرندي هان.
(34)

I forgot (abandoned) both this world and that world,
ʿAlī Walī's nearness I made firm (in heart),
I sail lost in love of Alif (Allāh).
(34)

● ويل ديدار اجوڪي هيئي،
ويکيم يارُ، ڪمي ٻي ڪيهي،
حمد دمادم پڙهندي هان.
(35)

Today was the seeing of the Beloved,
I saw the friend, what else do I lack (i.e., I need nothing else, this is enough)?
Every breath I recite Ḥamd (praise of Allāh).
(35)

☆☆ سر تي سينهون، هٿ گهڙولي،
محڪم خيال دي دم ڪڙولي،

Upon me is restriction (of Sharīʿah), in my hand is the pot (of obedience),

جام قدح ڪوثر دي هان.
(36)

In my thoughts, every moment is with the pot (of obedience),
I am (an aspirant) of the drink of Kawthar.
(36)

☆☆ سچل سارا نور الاهي،
حضرت پير دي هي همراهي
هر دم رب رب ڪرندي هان.

Sachal, all lights are Ilāhī (God),
Ḥaḍrat Pīr's support I have,
Every breath do I (utter) "Rabb, Rabb".

Literal meanings and meanings of difficult words by ʿAllāmah Prof. Ḥizbullāh I. Soomro

گھڑولي (Ghaṛolī): Reciting words while filling the pot (with liquid).	باندي (Bāndī): Slave, prisoner or obedient.
پير پيران (Pīr Pīrān): Hazrat Shaykh ʿAbdul Qādir Jīlānī.	اربع (Arbaʿ): The four friends (Abū Bakr, ʿUmar, ʿUthmān, ʿAlī رضوان الله عنهم).
تبرا (Tabarrā): Speaking harshly, cursing.	قول رفيقي (Fūl Rafīqī): Companion flower (Sahābī).
مبرا (Mubarrā): Fed up of.	حق سلطاني (Ḥaqq Sulṭānī): To initiate disciples, grant fayḍ (spiritual effusion).
رافض (Rāfiḍ): One who harbors animosity toward Ḥaḍrat Abū Bakr, Ḥaḍrat ʿUmar and Ḥaḍrat ʿUthmān	بحر (Baḥr): Sea.
خارج (Khārij): One who harbors animosity due to the reconciliation between Ḥaḍrat ʿAlī and Ḥaḍrat Amīr Muʿāwiyah.	تابع (Tābiʿ): Obedient of orders.

ملامي (Malāmī): One to be blamed.	امر (Amr): Order.
مدامي (Madāmī): Forever.	لدني باب (Ladunī Bāb): Gateway to (exclusively) God-granted knowledge.
برهه (Barheh): Spiritual love.	كل علم ليس ينجي الا المعرفة (Kul ʿIlm Laysa Yunjī Illā al-Maʿrifah): No knowledge delivers salvation except that which leads to Maʿrifah (knowledge of Allāh).
مُني (Munī): Foundation or essential matter.	شيخي (Shaykhī): My spiritual guide.
محو (Maḥw): Absorbed.	سه طريقت (Seh Ṭarīqat): Three ṭarīqahs of Taṣawwuf: Suhrawardī, Naqshbandī, Chishtī.
بدعت (Bidʿat): Introducing a new thing in religion.	صاحب صادر (Sāḥib Ṣādir): Order-giving.
چيري / چيلي (Chīlī / Cherī): Servant, slave.	فقر (Faqr): Spiritual renunciation.
فكر (Fikr): Thought, reflection.	مفعول (Mafʿūl): One of bad character, passive partner in homosexual intercourse.

الف (Alif): Allāh.	مفلس (Muflis): Destitute (of pious acts).
وفي انفسكم (Wa Fī Anfusikum): "Within your own selves is" (Allāh)	چار مصلا (Chār Muṣallā): The four main Islamic jurisprudential schools: Ḥanafī, Ḥanbalī, Shāfiʿī, Mālikī.
ان الله ينطق علي لسان عمر (Inna Allāh Yantaq ʿAlā Lisān ʿUmar): Indeed, ʿUmar speaks by Allāh's command; (or) ʿUmar's tongue expresses divine truth.	شبر (Shabr): Ḥaḍrat Ḥasan
قول (Qawl): Saying.	شبير (Shabīr): Ḥaḍrat Ḥusayn
قرة العين / قرة عيني (Qurrat al-ʿAyn / Qurrat ʿAynī): Delight of the eyes.	احسن ايمان (Aḥsan Īmān): Beautiful faith.
همسر (Humsar): One similar.	خوش كردار (Khush Kirdār): Virtuous character.
جامع قدح (Jāmiʿ Qadaḥ): Large cup.	هجو (Hujo): Mockery, satire.
كوثر (Kauthar): The special water of Paradise.	ساک (Sākh): Vow.
اناصديق (Ana Ṣiddīq): "I am (as if I am) Abū Bakr Ṣiddīq."	شجر (Shajar): Tree, lineage.

انا فاروق (Ana Fārūq): “I am (as if I am) ʿUmar Fārūq."	صوفي (Ṣūfī): One cleansed in character.
جگرم (Jigarum): My liver, beloved.	زنجيران (Zanjīrān): Chains (of sins).
ياران (Yārān): The Noble Sahābah.	حضرت پير (Ḥazrat Pīr): Sayyid ʿAbdul Qādir Jīlānī.
مرشد كامل (Murshid-i Kāmil): One leading others along the Sharīʿah.	قادر پير (Qādir Pīr): Sayyid ʿAbdul Qādir Jīlānī.
قادر (Qādir): One who orders, all hearts obey Sayyid ʿAbdul Qādir Jīlānī's order i.e., all saints obey his order.	بنت (Bint): Daughter.
همراهي (Hamrāhī): Accompaniment, support.	نوش (Nūsh): Drinking.
گولي (Golī): Slave.	شوهر (Shauhar): Husband.
ملاحي (Malāḥī): Boatman.	داماد (Dāmād): Son-in-law.

Ḥaḍrat Sachal Sarmast رح says: I fill the pot of my Beloved i.e., I am obedient to him. And I fear one Allāh. I do not have worry about anything.

(1) Ḥaḍrat Sachal Sarmast رح says: When Satanic powers attack me, I remain on the guidance of my Murshid-i Kāmil and all Satanic aggressors are vanquished.

(2) Ḥaḍrat Sachal Sarmast رح has called Sharīʿah the ark of Nūḥ ع (Noah) and said that there is no salvation except (through) Sharīʿah – In the ark is the Beloved of God (the Prophet ﷺ) i.e., his sunnāh (precedent) and hence I act upon the Sharīʿah.

(3) Ḥaḍrat Sachal Sarmast رح says: Ḥaḍrat Abū Bakr رض, Ḥaḍrat ʿUmar رض, Ḥaḍrat ʿUthmān رض, Ḥaḍrat ʿAlī al-Murtaḍā رض are the Chiefs of the Muslims, and we are the servants of Muḥammad-i ʻArabī ﷺ.

(4) Ḥaḍrat Sachal Sarmast رح says: There were many utterances of Ḥaḍrat ʿUmar رض which received support from divine revelation and Ḥaḍrat ʿUmar رض was mentioned during the Miʿrāj. For example, Ḥaḍrat ʿUmar رض's seeing palaces in Jannāh is as though he was with the Pure Prophet ﷺ on the night of the Miʿrāj (Shab-i Miʿrāj), and Sachal Sarmast رح expresses his pride and gives thanks (to Allāh) for being the genealogical descendant of such an individual.

Either way, we people of Islām are spiritual descendants of Ḥaḍrat ʿUmar رض and we should thank God for that.

(5) Ḥaḍrat Sachal Sarmast رح says: If there was no finality of Prophethood, then Ḥaḍrat ʿUmar رض would have been a Prophet due to Prophetic attributes being present in him; this talk has come in ḥadīth (law kāna nabiyyan la-kāna ʿUmar), hence ḥadīth is also like Qurʾān. We understand both to be one because both are divine revelation and from the Pure Prophet ﷺ.

(6) Ḥaḍrat Sachal Sarmast رح says: According to Ḥaḍrat ʿAlī رض, people should understand Ḥaḍrat Abū Bakr Ṣiddīq رض and ʿUmar Fārūq رض as if they are him, because ʿUmar رض is his liver (i.e., beloved). Sachal Sarmast رح says that he will keep saying this truth.

(7) Ḥaḍrat Sachal Sarmast رح states the dear relations of the Noble Ṣaḥābah رض and states that Ḥaḍrat ʿAlī رض and Ḥaḍrat Fāṭimah رض had a daughter Umm-i Kulthūm رض; she was married to Ḥaḍrat ʿUmar Fārūq رض. Ḥaḍrat Sachal Sarmast رح says on (account of his) own study that this matter (i.e., Ḥaḍrat ʿUmar رض's marriage to Umm-i Kulthūm رض) is so authentic and true that I swear by it.

(8) Ḥaḍrat Sachal Sarmast رح says: I can become accepted in the (sight of the) Five when I obey the order of the Four Friends, and I can only reach the Five by the intercession of them (the Four Friends).

(9) Ḥaḍrat Sachal Sarmast رح states that the Five are the fruit of the tree of Islām and the Four Friends are flowers. It is apparent that if there are no flowers, how will there be fruits? i.e., a person cannot accept the Five until he obeys the noble Friends. Sachal Sarmast رح gives thanks that he belongs to such an Islām wherein the Five are also obeyed and the Four Friends are also obeyed.

(10) Ḥaḍrat Sachal Sarmast رح says that the work of the dīn (religion, faith) reached the Ummah from the Pure Prophet ﷺ through the Noble Ṣaḥābah رض; hence the Pure Prophet ﷺ also sees that act worthy which - through the Ṣaḥābah رض -reaches the Pure Prophet ﷺ. Sachal Sarmast رح says that he will not tread forward without loving the viziers of the Pure Prophet ﷺ.

(11) Ḥaḍrat Sachal Sarmast رح says: The one who does not believe in the companions of the Pure Prophet ﷺ, he is destitute or deprived of pious acts due to his doing tabarrā and mockery (of the Companions), he will remain a mafʿūl (catamite) and bad of character. Sachal Sarmast رح says this is the reason why I abandon the company of these bad acting individuals.

(12) Ḥaḍrat Sachal Sarmast رح says: The one who hates the Ṣaḥābah رض, will never be able to continuously remain a Ḥāfiẓ, because they (i.e., the Shiʿah) do not have a continuous method of memorization of the Qurʾān (i.e., tarāwīḥ), neither can he be a Walī (saint) or friend of Allah, whether he is alive or dead, because he has hatred of the Pure Prophet ﷺ's group and this is the reason why I only have poisonous or aggressive thoughts for them.

(13) Ḥaḍrat Sachal Sarmast رح says: The Rāfiḍhī (the one who has hatred for Ḥaḍrat Abū Bakr Ṣiddīq رض, Ḥaḍrat ʿUmar Fārūq رض, Ḥaḍrat ʿUthmān Ghānī رض) and Khārijī (the one who has hatred for Ḥaḍrat ʿAlī al-Murtaḍā رض) are both ḥarāmī (i.e., of depraved character, or bastard). These people of both forms are without īmān (faith). Their pious acts will be rejected, and they will be blamed on Qiyāmah (The Day of Judgement) too; I narrate such as this is what has reached me by study or deciphering.

(14) Ḥaḍrat Sachal Sarmast رح says that those people who do tabarrā (i.e., cursing) on the Noble Ṣaḥābah رض, I curse those people, because they are annoyed of the Noble Ṣaḥābah رض, i.e., the partisans of the Pure Prophet ﷺ, whereas I am the dirt of the door of the Noble Four Friends.

(15) Ḥaḍrat Sachal Sarmast رح says: Ḥaḍrat Imām Ḥasan رض and Ḥaḍrat Imām Ḥusayn رض are the progeny of Ḥaḍrat ʿAlī رض, i.e., they are the progeny of that individual who gave his life for truth. Ḥaḍrat Ḥasan رض united the Muslim Ummah, and Ḥaḍrat Ḥusayn رض raised his voice against kingship so that the true picture of the governorship of Muṣṭafā ﷺ, of the Rāshidūn Caliphs, could be revived, and he took the weight of two major works of the Muslim Ummah upon himself, and I am a servant of Ḥaḍrat ʿAlī رض who follows in his footsteps.

(16) Ḥaḍrat Sachal Sarmast رح, rejecting sectarianism, says: I am not a Shiʿah, nor Sunni. I am a lover of Allah, I am a Ṣūfī. I am a traveler of the path of

Allah's love, who is far from sectarianism. This also does not mean that Sachal was a rebel against the sunnat-i nabawī ﷺ (the Prophet ﷺ's precedent) or the Sharīʿah, because it is clear he obeys the sunnah and Sharīʿah from other couplets.

(17) Ḥaḍrat Sachal Sarmast رح - in his Qādirī silsilah - has stated about Mīān Ṣāḥib-Dīno's Murshid Shāh ʿUbaydullāh Jīlānī that we have received fayḍ (spiritual effusion) from Shāh ʿUbaydullāh Jīlānī, and I am born of the city of Darāzah, i.e., there, his elders received fayḍ from their Murshid Shāh ʿUbaydullāh Jīlānī who reached there.

(18) Ḥaḍrat Sachal Sarmast رح has mentioned his great-grandfather Abū Saʿīd Fārūqī of Musayjī, that he was a Murshid-i Kāmil, he was a beloved of our eyes, i.e., our great-grandfather was very pious, hence his influence (of piety) on our family is still manifest. He was the first Ṣāḥib-i Taṣawwuf (possessor of Taṣawwuf, i.e., engaged in Taṣawwuf) from our family.

(19) Ḥaḍrat Sachal Sarmast رح, after this, has mentioned his uncle, father-in-law, and Murshid, ʿAbd al-Ḥaqq, and said while praising him that he has taught (him) the language of truth and honesty, and I sail in the sea of Allah's love only due to his nurturing.

(20) Ḥaḍrat Sachal Sarmast رح says: the Sharīʿah must be obeyed strictly in all situations, be it whatever the status or level the sālik (wayfarer of Taṣawwuf)

is in; a single step should not be taken outside the Sharīʿah. I, too, am an obedient of God's order to obey the Sharīʿah.

(21) Ḥaḍrat Sachal Sarmast رح calls all the four methodologies of Islamic jurisprudence as representatives of Sharīʿah, that whichever you enact will be considered an act abiding by Islam, and this is the path of Ḥaḍrat Ḥasan رض and Ḥaḍrat Ḥusayn رض. It should be noted that prior to the Saudi government, the Kaʿbatullāh (Kaʿbah) had the muṣallāhs (prayer-mats) of Ḥanafī, Ḥanbalī, Shāfiʿī, and Mālikī jurisprudences on all four sides. On varying times, every prayer was prayed by the four Imāms.

(22) Ḥaḍrat Sachal Sarmast رح says: there should be no separation from Allāh and one should never be separated from Allāh's presence i.e., 'Jo dam ġhāfil, so dam kāfir.' (One who is always heedless, is always an infidel).

(23) Ḥaḍrat Sachal Sarmast رح says that even if a life as comfortable as Jannah is given, even then (a person) should not be heedless of Allāh, or if harsh conditions like Jahannam are given, even then the door of Allāh should not be abandoned, because we are the servants of Muḥammad-i Muṣṭafā ﷺ.

(24) Ḥaḍrat Sachal Sarmast رح says that: The nūr (light, guidance) of God has enlightened my heart and intellect and I am (belonging to) Sirāj Munīrah, i.e., sun and moon (Muḥammad-i Muṣṭafā ﷺ).

(25) Ḥaḍrat Sachal Sarmast رح says that people assume that we have a different and separate existence (i.e., our own existence exists) from Allāh, however,

we are in fact lost in Allāh and we do not have worry of anything because we are under His refuge.

(26) Ḥaḍrat Sachal Sarmast ؒ says that the image of Allāh Taʿālā is settled in our hearts; we are lost in Allāh and ended (i.e., we are no more, our self is ended).

(27) Ḥaḍrat Sachal Sarmast ؒ says that exoteric knowledge births arrogance and pride in people, but divine knowledge - alif (Allāh)'s love - cleanses people's hearts from kufr (disbelief) and shirk (associating partners with Allāh), and that lesson of grief is always on my mouth.

(28) Ḥaḍrat Sachal Sarmast ؒ says: All knowledge of the world does not become (any) cause for salvation until it connects with the divine Maʿrifah (knowledge of Allāh); this talk is what (my) Murshid has told me.

(29) Ḥaḍrat Sachal Sarmast ؒ says: The love of Allāh sets a game of the head. Those who have bodies, they are unaware of their bodies when in love of Allāh, that they (their bodies) even exist. Hence, we put our head on the chopping block while roaming around in the love of Allāh, that anyone may behead us.

(30) Ḥaḍrat Sachal Sarmast ؒ says that: We do not do any bidʿah (in this context, any work against the Sharīʿah) nor do we expose anyone's faults. Because when Allāh is the One who veils the negatives of His slaves and is patient with their mistakes, so who are we - to become impatient - (so as) to

expose people's faults? Seeing this relation of Allāh's slaves, we are servants and slaves of all people.

(31) Ḥaḍrat Sachal Sarmast رح says that: the three ṭarīqahs of ṭarīqat (Suhrawardī, Naqshbandī, Chishtī) are all true, but the Qādirī ṭarīqa is above these (superior), and the Pīr with Ḥaḍrat ʿAbd al-Qādir Jīlānī's fayḍ (spiritual effusion) is above others, i.e., his ṭarīqa is a superior ṭarīqah-i ṭarīqat, and I am one Faqīr of that ṭarīqa.

(32) Ḥaḍrat Sachal Sarmast رح says that: "I am always remembering Allāh, but I also wail in Ḥaḍrat Ḥasan رض and Ḥaḍrat Ḥusayn رض's grief, because that pain has burnt my insides."

(33) Ḥaḍrat Sachal Sarmast رح says: I have forgotten (abandoned) dunyā (the world) and ākhirah (the other world) in the love of Allāh, i.e., I am far from the consciousness of the dunyā, and I do not obey Allāh for the reason that I am greedy for Jannah, but I am doing it in love of Allāh. All this is because I am close (related) to Allāh's friend Ḥaḍrat ʿAlī رض in ṭarīqat. In this silsilah, I am lost in love of alif (Allāh).

(34) Ḥaḍrat Sachal Sarmast رح says that: I have - in love - seen my Beloved (Allāh); this is enough for me, what else do I need? I am in fact reciting ḥamd (praise) of Allāh every breath.

(35) Ḥaḍrat Sachal Sarmast رح says that: I have the gusset (restriction) of Sharīʿah upon my head and in my hand is the pot (obedience of divine command), and I am an aspirant of the wine of Ḥawḍ-i Kawsar (Kawthar).

(36) Ḥaḍrat Sachal Sarmast رح says: O Sachal! At every area, there is manifestation of divine power; I have attained the support (fayḍ) of my Pīr-i Ṭarīqat (Murshid) in Maʿrifah (knowing) of Allāh, hence I always have the wird (litany) of "Rabb, Rabb" on my tongue continuously.

A short biography of Ḥaḍrat Sachal Sarmast Fārūqī رح

Ḥāfiẓ ʿAbd al-Wahāb, son of Miyān Ṣalāḥ al-Dīn, son of Khwājah Muḥammad Ḥāfiẓ known as Miyān Ṣāḥib-Ḍīnō Fārūqī, was born in Darāzah, Khairpur, in 1170 Hijrī corresponding to 1756 CE, whereas his date of birth told to be in 1152 Hijrī corresponding to 1739 CE is incorrect. This incorrect birth date was only told to make a meeting with Shāh ʿAbd al-Laṭīf Bhīṭṭā'ī, who passed away in 1165 Hijrī, possible. Whereas, in the genealogical chain of the Fārūqī family, which is preserved in the Sachal Chair, Shāh ʿAbd al-Laṭīf University, Khairpur, has Sachal Sarmast's birth written as 1170 Hijrī. His father Miyān Ṣalāḥ al-Dīn's passing is told to be 1158 Hijrī, whereas the true year is 1200 Hijrī, because some years before there was such writing on his grave (i.e., a chronogram). Presently, this marker bearing the chronogram has fallen apart. He was from the descendants of Ḥaḍrat ʿUmar Fārūq رض, upon which he said with glory: "I thank (Allāh) that I am from the descent of ʿUmar." Miyān ʿAbd al-Wahāb's teachers were Ḥāfiẓ ʿAbdullāh Qurayshī and Miyān ʿAbd al-Ḥaqq Fārūqī. Miyān ʿAbd al-Ḥaqq Fārūqī was his teacher, uncle, Murshid, and father-in-law. Miyān ʿAbd al-Wahāb used the pennames Sachal, Sachō, Sache-Ḍīnō, Āshkār, and Khudā'ī in poetry, and was famous with the name of Sachal Sarmast. Due to his possessing prowess and skill over seven languages - Sindhī, Serāikī, Panjābī, Urdū, Hindī, ʿArabic, and Persian - he is called "Haft-Zubān Shāʿir (Poet of Seven Languages)." His books in Persian are as follows: Dīvān-i Āshkār, Dīvān-i Khudā'ī, Sāqī-nāmah, Masnavī Tār-nāmah, Masnavī Rāz-nāmah, Masnavī Guzar-nāmah, Masnavī ʿIshq-nāmah, Masnavī Dard-nāmah, Masnavī Rahbar-nāmah, Masnavī Wuṣlat-nāmah, Musaddas Waḥdat-nāmah, Gharōlī, and Ghazal Bahr-i Ṭawīl. There is a Risālō (compilation) of his Sindhī poetry and a Risālō of his Serāikī poetry, amongst which are the Risālahs (i.e., various compilations of his poetry) of Āghā Ṣūfī, ʿUthmān ʿAlī Anṣārī, Nīmāṇō Faqīr, and Molwī Muḥammad Ṣādiq Raṇīpurī, which are well-known. Sachal Sarmast did poetry in the genres of Bayt, Kabt, Waʾī, Kāfī, Seh-Harfī, Ghazal, Mustazād-Fard, Qiṭaʿa, Masnavī, Marṣiyā, Gharōlī, and Jholṇū. In his era were the rulers Mīr Suhrāb Khān and Mīr Rustam Khān Talpur. He himself did not initiate murīds, but the following are the people who are included among those about whom it is told that they received fayḍ (spiritual effusion) from him: Faqīr Nānak Yūsuf, Faqīr Muḥammad Ṣāliḥ Qādirī, Faqīr Muḥammad Ṣalāḥ Bhayō, Faqīr Gahrām Jatoi, Faqīr Sher Khān Bhanbhrō, Jānū Faqīr Shikārpurī, Sayyid Khayr Shāh, Sayyid Pīr Shāh, Sayyid Ḥasan Shāh, Sayyid Ḥaydar Shāh, Faqīr Muḥammad Ṣiddīq, Faqīr ʿUsmān Chākī, Faqīr Sher ʿAlī, and Faqīr Muḥammad Yaʿqūb. It is known about his physical appearance and clothing that his height was medium, skin clear, forehead wide, beard long and bearing, hair long; he used to wear a green cap wrapped with a green turban on his head and a white shirt on his chest. Ḥaḍrat Sachal Sarmast was a ḥāfiẓ of the Holy Qurʾān and used to say: "The Ḥukm-i Sharīʿat (Order of the Sharīʿah) upon your head, keep. Outside it, step not a single footstep. Of that ʿamr (command), I am an obedient one." He used to sleep on the ground. He ate simply and drank simply and kept away from intoxicants. His poetry has energy and fierceness because the nation had to be awoken against the British, who captured Sindh sixteen years after his death. He had utmost respect for the noble ʿullamā' (Islamic scholars, theologians) and authentic Murshids (spiritual guides in Taṣawwuf), but he gave education (i.e., awareness) against false Mullāhs (clerics) and Pīrs. He appeared as a flag-bearer of Hindu–Muslim political unity (i.e., against the British, very important to not confuse with religious unity). Whereas, sixty-one years after his passing, the political unity of Hindus and Muslims was made on the platform of the Congress in 1888 CE. Sachal was against begging and being a slave to others. By identifying one's own self, he wished to see the human as King, Emperor, and owner (i.e., the best of creations); he wished to manifest divine attributes (i.e., honesty, goodness, not literally divine) in people by stating "Ana al-Ḥaqq" and Rabb Jabbār (i.e., Allāh's names). His poetry has praise of Allāh, Rasūl ﷺ, The Noble Four Friends رض, The Five رض, and Pīrān-i Pīr (Pīr of Pīrs) رح. He was a pure (bā-ṣafā) Ṣūfī of the Qādirī ṭarīqa. He was against sectarianism.

He passed away on 14th Ramaẓān 1242 Hijrī; according to the Christian calendar, 11 April 1827 CE. In this manner, his age - from 1170 Hijrī to 1242 Hijrī - was 72 years, due to which the narration of his being 90 years old is wrong. His tomb was constructed by Mīr Rustam Khān Talpur.

Opinion of the internationally famous Sindhī researcher Dr. Nabī Bakhsh Baloch

A successful effort

The kalām (poetry) of Sachal Saʿīn has been sung a lot in common spaces and has been distorted; many of his kāfīs which have been published in correct versions are still sung in an oral–traditional style with words shifted back and forth. In some thematic contexts, considerable alteration has been done to his kalām, an example of which is the famous poem "Gharōlī."

Some of Sachal's kāfīs composed in Seraikī are extremely heart-pleasing. Aside from these, two of his ornamented poems have caught my attention and left a deep impression on me: one is the Gharōlī, and the other is the lovers' unanimous agreement to kill and annihilate the lover, in which, along with innovation, a temperament-based meaningfulness is present. In the poem Gharōlī, along with longing and sincerity, there is a manifestation of real inner meaning present.

In a long-passed time, whenever I heard parts of this poem sung in different gatherings by different and separate Faqīrs, I felt that research should be done on how (with what words) Sachal Saʿīn composed the Gharōlī, and that it should be sung as he composed it.

There remains ample scope for further research into certain corners and genres of Sachal Saʿīn's poetry, and this gap can indeed be filled, because some early manuscripts of Sachal's poetry are preserved in the possession of certain enthusiasts; by collating these, an authentic text can be established.

In this regard, respected Ḥizbullāh Soomro has done great service: that with different readings of the Gharōlī poem from different separate sources, with much effort, he has collected them, and by weighing, examining, and comparing them, he has established a more authentic text of this heart-pleasing poem. This effort will illuminate the path for further research on Sachal Saʿīn's kalām.

Khādim al-ʿIlm (Servant of Knowledge)

Nabī Bakhsh

1st May 2005 AD

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